

# Money Made Clear?

## DEBT MONEY—



By Its Fruits You Shall Know It

by Norman Dodd

**I**N THE glaring light of the uses to which it is put, debt-money looms up as:

The practical means by which men win their way to a control of both the borrowers and lenders. They turn this triumph into profits for themselves.

As such, debt-money is the prize which prompts men to strive for the money monopoly. Once they have acquired this power, it serves to perpetuate their possession of it. Thus debt-money becomes the explanation for the historically obvious efforts of a small group to operate both lending institutions and borrowing organizations for a single selfish purpose. In the interest of the people as a whole, the borrowers and lenders should, of course, operate independently of one another.

It also explains the persistent existence of these "self-chosen few" and the intensity with which real debt free money has consistently been opposed by them. Real money is herein defined as that which permits its users continuously to calculate equity and to measure the relationship between that which they contribute to the common good and that which they receive from this good. In addition, debt-money accounts for the practices by which the above mentioned opposition is made effective, and for the violence which follows, once the consequences of these practices become reasonably evident.

Were these several conclusions unreasonable, debt-money would not exist for, considered seriously and by itself, it becomes a violation

of common sense, is an infraction of the natural laws which govern humanity and decree, among other things, that:

Men in the aggregate, shall manifest a natural order whose dimensions shall be as measurable as those of their environment; whose functioning parts shall be limited to the ideas they formulate, the tools they invent, the goods they produce, and the laws which they enact; and whose demands upon them, as individuals, shall consist of so organizing the activities to which these parts give rise, and so submitting to the disciplines upon which their organization depends, that equity and justice shall continuously result.

And that:

Money shall be the means by which the foregoing demands are met and the natural order is made manifest.

Also, that:

Finance shall be the activity by which money is used for this purpose alone.

**D**EBT-MONEY, therefore, becomes a great burden. It is a challenge which can be met by us only if we realize the following, and act accordingly:

- 1) There exists a small group who benefit from our widespread use of debt-money.
- 2) The men to whom this benefit accrues have control of both borrowers and lenders.
- 3) Serious risks to our nation and

to our citizens result from the exercise of this control.

- 4) The men who promote debt-money have a clear understanding of the evil forces which their malevolent system is certain to release.
- 5) These men are well aware that the dangers to them resulting from their release of these evil forces are so great as to require them to remain anonymous and aloof from the dire consequences which they themselves create.
- 6) Also these same men render those who become victims of these consequences incapable of even suspecting their sinister cause.
- 7) To prevent people from acquiring knowledge on this vital subject, they project such ridiculous and indefensible ideas as:
  - a) None but the expert can comprehend money and its effects.
  - b) One opinion with respect to the cause of these effects is as good as another.
  - c) Whatever happens is right, merely because it occurred.
  - d) One need only dedicate the monetizing of debt to a good end to justify this practice.
  - e) Only experience in the management of monetized debt is required to make this dedication effective.
  - f) The great cost of acquiring this experience is as nothing—compared with the advantages to be secured thereby.
  - g) So great are these advantages that they warrant every effort to meet this cost.

- h) There exists no other way to secure these advantages.
- i) It would be a waste of time and money to attempt to discover one.

ONCE we have satisfied ourselves with respect to the foregoing and have undertaken the studies to which they logically lead, debt-money must appear as the "excuse" for such basically unproductive, unnatural (and, therefore, un-American) activities as:

- 1) Extending credit for speculative purposes.
- 2) Divesting the owners of industry of their responsibility for management.
- 3) Omitting the subject of money from general education.
- 4) Accepting circumstances as a substitute for adhering to principles.

- 5) Abridging natural rights and abandoning individualism.

All of these destructive practices either preceded our adoption of debt-money, coincided with its acceptance as our principal currency, or became the consequences of its widespread use.

It should be obvious from the foregoing that there is a pressing need to mobilize the inherent strength of our industry, commerce, labor, education, government, courts, and financial institutions to rid ourselves of the curse of debt-money—and in the shortest possible time.

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How these essential aspects of our national life can be drawn upon for this purpose will be the subject of ensuing articles.

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The Soviet Embassy, Washington, D. C. publishes *USSR*, a monthly propaganda magazine. This periodical is printed in color on coated paper, a most attractive presentation.

No. 8, for August, emphasizes that the exchange program improves understanding. "The Soviet Union Favors More Scientific Cultural and Trade Exchanges with the United States" is the theme article, which also bears the title, "Links of Good Will." In this paper there is featured the picture of Dr. Eugene Carson Blake, president of the dangerous *National Council of the Churches of Christ* in the U.S.A., with the Red Clergy in Moscow. The trip is the one that was made in March, 1956. Two years later the Reds are still using the propaganda inherent in this visit!

These American church leaders appear to be blind. The facts that have been presented concerning *the secret police's use of the churches* and their actual presence as bishops in the Russian Orthodox Church appear to have no significance to these churchmen.

Outwardly there are smiles and exchanges of gifts, but the Reds know the game they are playing and underneath they are working their wiles in order that they might deceive the West. —THE CHRISTIAN BEACON